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The PULPIT

A Periodical of Contemporary Preaching

NOVEMBER 1945

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Sermon Illustrations

Contributed by Readers of THE PULPIT

A Portfolio for Jesus?

Jesus' vision of the Kingdom, of the family of God wherein all barriers that divide men went down, is not sentimental nonsense. We either accept it, give ourselves to its truth, sacrifice for its realization in statecraft and in every form of human relationship, or we plunge down the steep place to the abyss.

Just after the First World War, the cartoonist, John T. McCutcheon, published a cartoon showing a group of men about a table. At each place sat a delegate with his portfolio at the base of his chair. One of them was Mars, on his portfolio the words, "Secretary of War." Opposite him was the figure of Jesus. On his portfolio was written, "Secretary of Human Relations." Underneath the cartoon was the question, "In what cabinet or at what council table would He have a portfolio?"—*David A. MacLennan, Memorial Church, Toronto, Can.*

Toward the World's Healing

The *City Temple Tidings,* London, reports a letter received by Rev. John Short of the Congregational Church in Bournemouth, England, from a member of his church who was on active service in Europe on V-E Day. The letter goes thus: "Perhaps you would be interested to read a prayer I composed for my platoon yesterday. We were supporting an attack when told to cease firing—for the end had come. There was no wild jubilation; we just looked at one another, quite numb. I, for one, was thinking of the lads who weren't there with us, and I imagine everyone else was thinking the same thing. I said if anyone cared to share a prayer of thanksgiving with me, to come to a nearby house. Every man of them—Jew, Catholic, Protestant alike — followed, and bowed their heads while I offered this prayer:

" 'Dear God, we pause to offer our simple thanks that the day for which the world has waited is at hand. God, help our leaders and statesmen to build a world of harmony and brotherhood that these last years of cruelty and agony may not be repeated. God, help our leaders, and God, help us too, to be worthy of the fact that we were chosen to survive the war. Let us not forget our friends who gave their lives that we might see this day. In their memory may we be better men, may we have the courage to stand for what we know to be right. . . . God, keep our loved ones safe until we return to them. Amen.' "—*Frederick M. Meek, Plymouth Congregational Church, Des Moines, Ia.*

A Prayer for Postwar Days

For V-E Day Norman Corwin, one of the better script writers in radio, wrote a full-hour program called "On a Note of Victory." In it was included a very unconventional, but telling, prayer:

"Lord God of testtube and blueprint,
Who joined molecules of dust and shook them till their name was Adam,
Who taught worms and stars how they could live together,
Appear now among the parliaments of conquerors and give instruction to their schemes:
Measure out new liberties so none shall suffer for his father's color or the credo of his choice:
Post proofs that brotherhood is not so wild a dream as those who profit by postponing it pretend:
Sit at the treaty table and convey the hopes of little people through expected straits . . .
That man unto his fellow man shall be a friend forever."

—*J. Everett Bodge, First Congregational Church, Hopkinton, Mass.*

Do We Believe in 'The Dream'?

In his autobiography, written when he was seventy-five years of age, Ray Stannard Baker told of the critical days of the peace after the last war. He was in France as a representative of the state department; he was also director of the press bureau of the American Committee to Negotiate Peace. Mr. Baker made copious notes during those critical days, and from these he quotes extensively in his autobiography.

Among other things, he discussed the dilemma in which Woodrow Wilson found himself at the close of the war. "How could he work with the old, imperialistic governments which were bitterly opposed if not actually hated by the masses, and attain the democratic objectives which he and the liberal forces were passionately demanding?" He goes on to say: "No European statesman, I am firmly convinced, believes in his inner soul that Wilson's program is anything but wild dream—very pretty, but qu outside the realm of practical politi They are secretly irritated by the p ponderance of Wilson in diploma . . . They don't like it, but they c not help it."

And then, coming nearer home, M Baker asked: "Do we [American really believe what Wilson preache Are we willing to make real sacrifi and take on responsibilities to bri about the new heaven and the n earth?"—*C. A. Tucker, St. Pau Methodist Church, Christiansbu Va.*

'One Word'

When E. Stanley Jones was ce brating his twenty-fifth anniversa as a missionary, a Chinese cook bak him a cake with an inscription fr Confucius. The quotation rea "Through the ages, one word," me ing that through all the years missionary had spoken one word— saving word of the gospel. God ca us all to help in broadcasting gospel. Where is our field? Wh Christ said, "Go ye into all world," he did not mean that should all sell our homes, pack our trunks, and be off for Afghanist or Okinawa. Those who are cal for those fields should go. But all, in our own world, can witness him. At the lathe, the typewriter, switchboard; in the cab of a lo motive or in some fine apartm house; in the corner of a grocery st or over our back fence we can spe the word of the gospel—and so l that others may see in our lives difference the Lord makes.—*Jos K. Peaslee, Bethany Evangelical Lu eran Church, Chicago, Ill.*

'Finished Business?'

A store window displayed a lu map of Europe, suggesting by colors the blood and fire, the pestile of death, disease and famine t haunt the continent. Across the m a sign: "Finished Business." Tr Four million people, we are told, w starve in the industrial centers Germany unless huge quantities food come from America. But tha only one sign that the "business" this war is not over. Many years w come and go before "Victory" can truthfully written over the defeat civilization which the broken cit and destitute people of Europe rep sent.

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

UME XVI CHICAGO, NOVEMBER, 1945 NUMBER 11

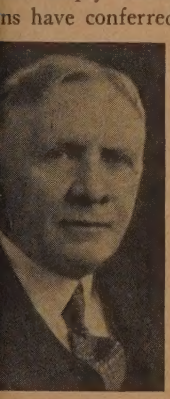
The Cup of Thanksgiving

BY WILLIAM PIERSON MERRILL

'hat shall I render unto the Lord for all his bene-oward me? I will take the cup of salvation, and upon the name of the Lord. I will pay my vows the Lord now in the presence of all his people. n 116:12-14.

e took the cup and gave thanks. Matthew 26:27.

HE DAY of national thanksgiving means much to us this year. Our hearts are full of joy and xfulness that the dreadful business of war is over. are deeply thankful that representatives of fifty ns have conferred and come forth with the most complete and practicable plan for world order the world has so far seen. It might easily seem that all we need do on this day is to join in prayers and hymns of praise to God.



Yet, as we thus think, we cannot but recall the many causes for sorrow and anxiety that weigh heavily on the minds and hearts of people. In many a home, here in our country, there is pain and sorrow over loved ones slain, wounded or absent. There is worry over conditions at home abroad; concern about the bad feeling between ns and the effect it may have upon the world ıization that alone can assure lasting peace; worry the difficulties involved in the urgent matter of ıversion to a peacetime economy. Nor can we, ıut shame and sin, forget the misery that prevails her lands, where hunger, homelessness, illness and ty fill the life with heavy clouds of despair.

THANKFUL—NOT ONLY FOR GOOD THINGS

ould it not be a shallow and unworthy use of this day to turn away from this mass of sorrow and and pain and give our thoughts wholly to the ter side of life? Feeling thus, I take two texts, ne.

the first, the psalmist, looking back over his life, ly conscious of some recent critical experience which he has happily emerged, cannot contain his ınd gratitude. "What shall I render unto the for all his benefits?" he cries. "I will take the of salvation and call upon the name of the Lord in the presence of all his people." In the second text, Jesus, at the table with his friends, takes a cup and gives thanks.

A hasty glance might lead us to think that the two scenes are quite alike. Each is a thanksgiving. Each lifts a cup and gives thanks. But, looking more closely, we note wide and deep differences.

The first scene is in a temple, "in the presence of the Lord's people." The second is in a home, at the table. They may well suggest to us two main features of this day—the service in the church and the dinner in the home. In the first of the two scenes a man stands among his fellow worshipers, his heart overflowing with gratitude as he thinks of the loving-kindness that has followed and blessed him. Just what he meant by this "cup of salvation" which he takes and offers we do not know. In all likelihood it was some libation which he would pour upon the altar to mark his gratitude. He would not be content until he had gone to the house of God and offered his thanks there.

We are here in that spirit and for that purpose. Every one of us has deep cause for thankfulness as he thinks of what life has meant and brought to him. The simple little gospel song voices the truth about our life:

> Count your many blessings;
> Name them one by one;
> And it will surprise you
> What the Lord has done.

Always at Thanksgiving time I recall Robert Louis Stevenson's call: "Keep your eyes open to your mercies. That side of piety is eternal. And the man who has forgotten to be thankful has fallen asleep in life."

AMERICA'S REASON FOR GRATITUDE

This is a day of national thanksgiving. We may well recall our great reasons for thankfulness that we live in such a country as this. We may well be deeply thankful also that the tremendous struggle in defense of freedom and justice has issued in complete victory. And with our thanksgiving should mingle earnest prayer that we, and the nations associated with us, may make a right and full and generous use of victory, keeping in mind the welfare of all men everywhere, working toward that Kingdom of God for which Jesus taught and lived and died and rose. Some twenty-six centuries ago a prophet drew a noble picture of what every nation needs: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children; and in righteousness shalt thou be established. Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come nigh thee."

God help us to live and strive for such an order of things here in this "sweet land of liberty"!

One of the rich blessings we enjoy in this country

is the fact that people from every land and race find a true and happy home here. A few years ago I had the privilege of traveling far and wide through our national domain, clear out to Hawaii; and one of the deepest satisfactions I found was in the clear demonstration of how people of every land and tongue were loyal Americans, glad to live in a country where all can live self-respectingly, whatever their race or color or creed or language—where we have the right to do our own thinking, to read the news and listen to the radio, to express our honest convictions, and to meet freely with those who do not agree with us; in short, to live in reasonable personal liberty.

'I AM AN AMERICAN'

I like to recall one of our experiences in Honolulu. A man of German birth, now a citizen of the United States, residing in Honolulu, told me that not long before he took a friend from Germany, who was visiting him, to see a ball game. Before the game started, he said to his friend: "I want you to look at that team. The pitcher is a Chinese, the catcher a Japanese, the first baseman a Porto Rican, the second baseman a Hawaian, the third baseman a Korean, and so on. Only one or two on that team are what you would call Aryans." The German replied: "My God! We couldn't do that in Germany." "No," said my friend, "that's why I'm glad I'm an American." And the finest thing about that team, and about most of the people out there, is that each one, if you should ask, "Are you Chinese, or Japanese, or Korean, would answer: "No; my father is so-and-so, but I am an American." And they mean it. What a blessing to live in such a fellowship!

Surely we, the people of the United States, have good reason to thank God for all his mercies.

But each of us has also in his personal life strong reasons for gratitude as he recalls all that has been bright and good in his experience during the past year. Let each of us, in the silence of his own heart, and as well as we unitedly sing our hymns of praise and join in all the parts of this service of worship, in fellowship with all of God's people here and everywhere, "take the cup of salvation and call upon the name of the Lord," each of us summoning his soul and all that is within him to bless the Lord for all his mercies.

Yet life is not all sunshine. It is altogether likely that for some here the memory of the past year reveals pains and griefs and losses that tower so high that they cast a shadow on the consciousness of our mercies. Life can be very hard, cruel and bitter, as many of you know from recent experiences. Anxiety about someone far away, facing hardship and perhaps danger, may shadow your day of thanksgiving.

What can those whose experience has thus hurt or maimed the soul within them make of such a day as this?

THE CUP OF AGONY

The best answer is just to look at our second text and take its message. It comes from the last night in the life of our Lord Jesus. It is wonderfully stimulating to watch Jesus there in the Upper Room on t last night. Do you recall how Paul describes it? "(Lord Jesus, *the same night in which he was betra* took a cup and gave thanks." Think of it! On the bitterest experiences through which one may is betrayal on the part of an intimate friend or c panion. How such a loving soul as that of Jesus n have felt it! And yet, on the "same night in whic was betrayed," he gave thanks.

We recall how, a few hours later, another cup held before him and he cried out in agony: " Father, if it be possible, let this cup pass from n And yet, knowing what was before him, he took cup and in his heart gave thanks. For he knew tha a deeper and richer sense than in the case of psalmist, it was a "cup of salvation," bitter and dr ful for him, but full of the glory of God and salvation of men.

We take but a shallow view of life when we th God only for the bright and pleasant things. S shine is, of course, more delightful than rain or sn But this would be a dreadful planet on which to without the clouds and rain. What is it that m the difference between the earth and the moon— one alive with fruit and flowers, with richness beauty, the other a glaring, lifeless desert? The shines on both alike. But the earth has clouds rain, while the moon lacks them. It may be har believe, and harder to realize, but our spiritual lif infinitely richer for the clouds and darkness that c from the goodness of God; for "as the rain con down and the snow from heaven, and watereth earth, and causeth it to bring forth and bud, so s my word be, saith the Lord."

GOD IS IN OUR SORROWS

The very center and glory of our religion is tha has the insight and courage to see and declare, as other religion has done, that God is in our sorrows hardships no less lovingly than in our joys. " darkness and the light are both alike to him," an uses both for blessing his children. There, at center of our religion, is a cross; and "from the c the radiance streaming adds new luster to the d Where other religions declare blandly that evil not exist, or counsel passive resignation to fate, Ch tianity boldly declares that out of pain and grief hardship may shine the glory of God and of ete life as it could not out of perpetual cloudlessness.

Some years ago I found in a Japanese city a Ch tian minister who was doing an unusually good successful work in his neighborhood through church and Sunday school, and daily kindergarten, much else of human service. I asked him, "Have always been a Christian?" He answered: "No; I a Buddhist. When I went to America to study father and mother made me promise that I w not become a Christian. But, after some months th I wrote home that I had become a Christian, bu was not my fault; I couldn't help it." Then I as "What did you find in Christianity that you ha found in Buddhism?" He answered: "I might ca

or life. When I was a Buddhist, if something faced me, I would bow my head in resignation say: 'I accept it; it is fate.' That was good. But that I am a Christian, if something hard faces I say, 'God has sent me a chance to fight and come.' And that is better." He had caught the secret of the glory of our blessed religion. I re-d what Canon Streeter wrote: "The Buddhist the Christian each has seen through a fraud; but ie Buddhist the fraud is the universe, while to the istian the fraud is himself."

hank God for the knowledge of him and of our-s that has come to us through Christ Jesus our l. Even as Jesus lived and died, so must the Chris- meet life, at its hardest and worst, taking the of salvation," and giving thanks to the God of grace, who draws nearer as we need him more, gives courage and insight to "trace the rainbow ugh the rain," and to hear a voice, saying, "Fear only believe."

STILL—THE SUN IS IN THE SKY

me years ago my wife and son and I flew by air-e from Switzerland to England in about three s. It was a dreary day when we started, foggy rainy, and we wondered if we should give up the But, as we took our places, the stewardess said a smile: "Oh, we shall soon be above the clouds." enough, in a very few minutes, we came out the rain and fog into the glory of perfect sun-, looking down on magnificent white billows and ving they were the same clouds that had depressed spirits, but seen now from above. That stays in nind as a lovely illustration of the blessed truth always we may lift our hearts by the grace of above the darkness and gloom of life into the al light of God.

> For earth's dull vapors earth may fill
> With darkness and with clouds, while still
> The sun is in the sky.

it gratitude is not enough for such a day as this. a sacramental day, a day of consecration. Thanks-g is a shabby affair if it fails to mean to us new deeper commitment to duty and to God.

he psalmist was not content with thanking God; he "What shall I render unto the Lord for all his fits?" Jesus not only took the cup and gave thanks. hen went out and gave his life for the service of and the salvation of the world. On this day of nal thanksgiving we, who look up and praise God he blessings of liberty and unity, for our right to in reasonable freedom and peace, ought to be ned of ourselves if we do not also feel it a time renewed dedication to that which has made and our nation united and free.

RELIGION AND TRUE DEMOCRACY

ok where we will in modern history, we see cracy real and strong only where free religion is g and pervasive. There is a growing realization eir vital and necessary connection. If we really cherish our democratic institutions, we must devote ourselves with resolute zeal to the keeping up of the religious forces in our nation, and making them conform more and more to the ideals of Jesus. There is a real connection between true Protestantism and strong popular government. Every one of us ought to ask himself with deep seriousness on this day of national thanksgiving: "What am I doing or giving to make and keep the church strong and active? Am I really tasting the joy of self-sacrifice for my church and my country?" And no Christian can stop with his relation to his particular church. He must take thought for the wide expanse of our country, with its many towns and villages where churches cannot be maintained without the help of stronger churches. How much are you giving, of money and effort, that the light of true religion may be kept shining brightly in this land, and find its way all over the world?

Yes, at this solemn and crucial time in the life of the world we must do far more than vow new and increasing devotion to our own country. We must offer to God our best spirit and effort in the cause of right world order. Never for a moment must we forget that no schemes for world organization, to outlaw war and establish peace through justice, however wisely planned, however strongly carried out, however widely indorsed by the nations, can hope to succeed unless back of it, under it, all through it, is a widespread and lasting spirit of good will toward all men. That was what the angels really sang at the first Christmas time: "Peace on earth *to men of good will.*" In gratitude to God, let us, on this day of thanksgiving, take the cup of salvation, and pledge ourselves, heart and soul, to live and work in the spirit of Jesus our Lord, in whom, as his great follower saw, "there cannot be Jew and Aryan, white and black, slave and free, but all are one in Christ Jesus." God help us to make that vow—and to keep it!

'FOR HIS UNSPEAKABLE GIFT'

So on this day let us enter into the joy of our Lord, which is our strength, and praise our God not alone for this or that pleasant experience, but for all of life as it is, saying, as that blessed saint Chrysostom said just before he died in the hands of cruel soldiers—"God be praised for everything"; thanking God for all of life as it is, for sunshine and clouds, joy and pain, for all this strange, baffling but marvelous life that he has given us. Let us "praise God from whom all blessings flow," finding our deepest reason for thankfulness where Christ's greatest follower found it, saying with him: "For I am persuaded that neither death nor life, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

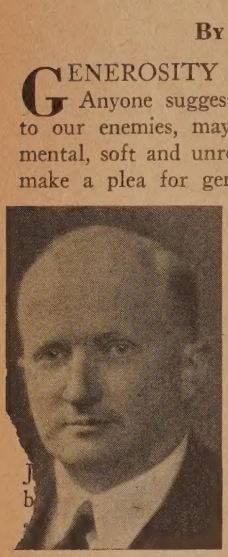
"Thanks be unto God for his unspeakable gift!"

IT is easier to remove tyrants and destroy concentration camps than it is to kill the ideas which gave them birth and strength. HARRY S. TRUMAN.

Generosity and Atomic Power

By Fred Eastman

GENEROSITY is not a popular word these days. Anyone suggesting it, especially with reference to our enemies, may expect to be branded as sentimental, soft and unrealistic. Nevertheless, I intend to make a plea for generosity. I shall go further and maintain that unless we bring under the direction of our generosity the power we are learning to release in the atom we shall all be blown to bits.



Generosity is the quality of noble-mindedness or liberality, the antithesis of small-mindedness or meanness, and the nearest modern equivalent of the biblical words "lovingkindness" and "grace." To the biblical writers there was nothing weak or soft or sentimental about it. On the contrary it was a mark of strength, a supreme virtue, and it had the power to heal and to reconcile and to save. It was the most distinguishing attribute of God himself. The gods of other peoples had strength and might; but the God of Abraham, Isaac and Jacob alone had generosity. Jesus came into the world on a mission of generosity: that men might have life and have it more abundantly. His whole life was a demonstration of the power of generosity to overcome evil. Men of his day followed the Rule of Gold—"that simple rule, the good old plan, that he should take who has the might, and he should keep who can." In place of that Rule of Gold he gave them the Golden Rule, the rule of generosity: "Do unto others as ye would that they should do unto you." It's a far more difficult rule—but it brings better results for the human race. Jesus commanded his followers to love their enemies, not as a sentimental gesture but as a method of transforming them. Hating them only increases their hatred. Love has power to cool their hatred and ultimately to make them friends instead of enemies. In Jesus' thought love is an attribute of strength, a personal force that can work miracles in human character. It can heal the deepest wounds, reconcile enemies, create peace in the place of war.

A PRINCIPLE OF LIFE

We do not have to go to the Bible to discover that generosity has power to heal, reconcile and unite human beings. Have we not found it true in our own experience? Has not every parent discovered that a generous understanding is a far more potent force in the training of a child than any amount of whipping? To be sure, the child must be restrained at times from hurting others and from damaging property. But physical restraint and discipline are at best negative factors. The child's personality grows by the beneficent su shine and rain of generosity. Social agencies have lo since come to the conclusion that no institution c supply the child with the one thing he needs most the *lovingkindness,* the generosity of a home, no mat how poor it may be.

Has not every teacher worthy of his salt learn the lesson that he fails utterly if he thinks of his t only as transmitting knowledge to his students? H task is not to tell a student what he *knew* not, b to make him what he *was* not—to help him grow in a bigger and better person. If you have seen Eml Williams' fine play "The Corn Is Green" you ha seen a teacher learning that lesson as she tried to h educate a crude and impudent young Welsh miner. first, when she thinks of his mind only as a slate which she can write, she fails. But she acknowled her failure and opens her heart to him. And the aff tion that pours out of her great heart surrounds h in his hour of trial, upholds him, steadies him, a brings him through to victory. It is her generos that saves him—not her learning.

Again, as citizens surrounded by neighbors of ev shape, color, creed and hair-do, what is the force th is most potent to keep us at peace with one another a to bind us together in a real community? Not repr sive laws, not restrictive covenants, not armed gua to put down minorities. Such measures breed divis and rebellion. Many forces pull us together, but no greater than generosity. Back of every institution cherish in our community—back of every hospit church, school, music and art center, neighborho house and park—is the generosity, the lovingkindn the noble-mindedness, of some group of our fell citizens.

GENEROSITY TO OUR ENEMIES?

But let us come out of the area of local, family a community affairs into the national and internatio scene. Someone will surely want to stop us here. G erosity is all right at home, he will say—but do export it. Well, if generosity is a power for heali for saving, for reconciling at home why not apply wherever it is needed? Certain radio commentat will strongly object. As Kenesaw Landis said recent speaking of this particular variety of commentators, " a German was found holding his head up, he was nounced as arrogant. If he held it down, he wa whiner. If he smiled, he was trying to undermine morale. If he held his face straight, he was sulle plotting revenge. If he attacked Hitler, he was a n in disguise. If he didn't attack Hitler, he was a n without remorse."

We may be grateful that the actual handling of difficult relationships in Germany and Japan is not the hands of such commentators. We could wish were in the hands of Abraham Lincoln with his "ma toward none and charity for all." But if no Linc is available we may hope that there are in Germany in Japan many typical American G.I.'s such as one whom Dorothy Thompson described in a rec column. Traveling in Germany a few weeks ago

back a story of two American soldiers and the rasting ways in which they were dealing with Ger- civilians. One soldier, a sergeant, had been as- d the task of finding billets for his men. He en- a German home and demanded quarters. The ewife told him he could have two bedrooms and a n in a hallway. She would reserve only one bed- —her own—for herself. But this angered the ant and he insisted that she give up her bedroom m and take the couch in the hallway for herself. e nerve of that dame!" he commented to Miss npson. "She didn't realize that we were *conquer-* She burned me up!"

at the other soldier, in a different community, be- d in a way that seems much more American as as Christian. Patrolling a road he stopped a Ger- woman who was carrying a child and lugging a le of her only earthly possessions. She was trying et to the next village where she had kinsfolk. Ex- ing her papers he found that she had already eled further than the regulations permitted. Obey- rders he had to refuse her permission to go further. sank down beside the road weary and sobbing. reupon the G.I. took it upon himself to act beyond call of military duty. Securing a release from his he went back to the village through which the an had come, searched about until he found a room e she could stay, helped her carry her child and le to it, then shared his own rations with her.

HOW DEAL WITH THE CONQUERED?

Which will be more effective in bringing order out naos in Germany—the power of the first soldier's t of conquest, or the power of the second soldier's rosity? In those two simple incidents we have in ature the whole problem of how to deal with 00,000 Germans and 100,000,000 Japanese now they have surrendered unconditionally. Restrain y effort to re-establish their fascism and their power ake war—of course! But restraining evil does not the wounds of war, or bind up the brokenhearted, eed starving children, or create peace. It takes thing more powerful than military compulsion to nat, *something as powerful as generosity.*

We cannot expect to establish any utopia in Germany Japan. For decades to come their people will be ring bitterly the curse of poverty and the diseases go with it. But if we deal with them only with iron hand of a conqueror we will defeat our own and cause such hatred and despair that eventually Hitlers will arise to unite them against us and n bathe the world in blood. On the other hand, if nake intelligent use of the most potent force God given us—generosity—we can help them to bring r out of their chaos and cooperation in building a an society founded on good will and mutual aid.

GENEROSITY AND ATOMIC POWER

The urgency of this course has been multiplied rmously by the creation of the atomic bomb. What generosity to do with the atomic bomb? Nothing, ing at all. That is the trouble with the bomb.

Our scientists have found a way to harness the energy of the atom. The magnitude of that energy staggers the imagination. Waldemar Kaempffert, in an article in the Sunday Magazine section of the *New York Times,* tells us that if all the atomic energy in a single drop of water could be released and controlled it "would be sufficient to supply 200 horsepower for a year. There is enough energy in a visiting card to drive a ferryboat across the Hudson river for a year, enough in a puff of cigarette smoke to run a tractor for the same period, enough in a shovel of sand to run all the machinery in New York city for five years." To be sure, all the industrial use of atomic power awaits development which may take fifty years; but a start has been made. That start has been concentrated not on a constructive, but a destructive use. With only two atomic bombs we have slaughtered or injured hundreds of thousands of men, women and children and made homeless hundreds of thousands of others. That was a fearful thing to do. It shortened the war and this has justified it in the eyes of many. How it has seemed in the eyes of God and of future generations, we have yet to learn.

This we know: if we continue to use this discovery for destruction we may be able to impose our will upon the whole world, but in the process we shall become the most feared and hated nation on earth. Hatred and fear produce neither justice nor peace. Eventually other nations will discover the secret of atomic energy and use it against us. Then, in a fratricidal war, man may destroy himself upon this planet.

SECURITY, FALSE AND REAL

This is no wild nightmare; it is a very real possibility which the scientists who worked with fear and trembling upon the bomb have been the first to point out. They have warned that against its destructive power no defense may be possible. Fortifications, armies and navies and all the munitions of war prior to August 1945 will soon be obsolete. Those congressmen who argue that our security depends upon our taking over the islands of the Pacific are already obsolete. The atomic bomb has blasted the problem of security out of the domain of military action and dropped it in the realm of human relations. Any nation seeking security for itself in the new world of atomic power is asking for unsinkable quarters on a ship. There are no such quarters. On the Ship of Mankind the security of each of us now depends upon the good will of all.

For centuries we have sought peace through security. We have built larger and larger armaments, and invented more and more terrifying weapons to make others afraid to attack us. We have reached the end of that road. To go beyond it is to plunge mankind over the precipice.

But, thank God, another road is still open to us. The prophets of our religion pointed it out long ago. The road to peace, they proclaimed, is not the road of security but the road of *good will.* "Not by might, nor by power, but by my spirit," saith the Lord. "What doth the Lord require of thee but to do justly, love

mercy, and walk humbly with thy God?". God's commandments, said Jesus, are summed up in these two: Love God with all your heart and your neighbor—even your enemy—as yourself. Our scientists have shrunk the world into one neighborhood; it is for us to make it into one brotherhood. There is no other way under heaven by which we can be saved. Our choice is between chaos and brotherhood.

GENEROSITY A SIGN OF STRENGTH

Suppose we choose the road to peace through good will and brotherhood—what then? We deal with our enemies as brothers with whom we must be reconciled. We treat them with generosity, for generosity is the strongest power we have for reconciliation. It takes a strong man to be generous with his enemy; a weakling finds it easier to hate him. It takes a strong people to be generous with its enemy; a weak people would be afraid and vengeful. Have we the strength to be generous?

Forty-five years ago, when we had less strength than we have today, we dealt generously with an Oriental nation in time of crisis. In the year 1900 the Boxer Revolution in China climaxed a great wave of hatred against foreigners. The Boxers tried to drive out all foreigners by force of arms. They killed many American missionaries and destroyed much American property. Many a war has been waged with lesser cause. But our government, restraining the hotheads who wanted to demand an eye for an eye and a tooth for a tooth, made a settlement with the Chinese government. We first demanded an indemnity for our losses. It was paid. Then we set aside that indemnity as a fund to promote better understanding between Chinese and Americans. We used that fund to bring promising young Chinese students to this country, educate them in American universities and in the principles of democracy, and send them back to their country to work for good will and cooperation in our international relations. Years later, after this plan had been in operation, Mr. H. G. Wells made a prophecy in his *Outline of History*. He wrote: "The time may not be very distant when the Federated States of China may be at one with the United States of America and a pacified and reconciled Europe in upholding the organized peace of the world." That prophecy is on its way to fulfillment. China and the United States are reconciled. The old wound has healed.

A POWER FOR DEATH—OR LIFE

Today we face a far greater crisis. We hold the secret of atomic energy—the most powerful physical force yet discovered in the universe. If we use it for the destruction of other peoples we can annihilate millions, but ultimately we too will be annihilated. But if we bring this mighty force under the control of the spiritual power of our generosity, we can bless mankind. We can use it eventually to heat our buildings and drive our machinery. Researchers in the medical profession see enormous possibilities for it in the conquest of disease. How we are to implement our control of atomic power, so that it shall be used in the future for these constructive purposes and not used for struction, is the most urgent problem confronting human race today.

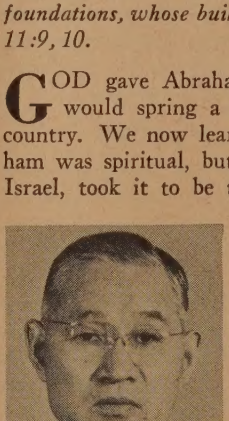
No nation can do this alone. Some form of sup state may be imperative. That problem is not for scientists alone, or the politicians, or any other sin group. It is for all of us, for our very existence well as our welfare is at stake. The one thing t we are certain of is that the spirit in which we tac this problem must be the spirit of brotherhood, goal the reconciliation of mankind. The safety the peace of the world depend now as never bef upon the power of our generosity. God help us to it to reconcile, to heal and to unite our fellow men

New Pilgrims

By Kengo Tajima

It was by faith that he sojourned in the promi land, as in a far country, residing in tents, as did Is and Jacob who were co-heirs with him of the sa promise; he was waiting for the city with its fi foundations, whose builder and maker is God. Hebr 11:9, 10.

GOD gave Abraham a promise that out of h would spring a great nation, inhabiting a r country. We now learn that God's promise to Ab ham was spiritual, but his descendants, the people Israel, took it to be this-worldly. There were so among them who learned,



the people at large persisted blindness and deafness to Go real purpose in the call promise to their forefather themselves. But God m teach his people his true p pose, and that is the history the Israelitish nation with many wars, defeats, exiles, the final loss of the home co try itself.

Through it all, howev God's plan for the redempt of the world and man made progress until it was complished in Jesus Christ. Then, when the chu assumed a visible form with the fellowship of beli ers, it was Paul who saw clearly and boldly proclain that the church and the brotherhood of believers Christ was the nation which God had in his purp promised to Abraham.

Now, there is not a slightest doubt that Go redeeming work is going on in exactly the same w only on a world-wide scale, this time in our own a All the nations and peoples of the world are inclu in his plan of redemption. None is left out. The

Mr. Tajima preached this sermon at the time of the J anese evacuation in the late spring of 1942. He was at time pastor of the Japanese Union Church, Pasadena, C

each nation is conscious of God's special favor mission, although each nation invariably distorts consciousness of election into ungodly egoism. nation believes in God's promise and each nation the promise to be this-worldly. God must deal each nation in this present age in the same way he dealt with the Israelitish nation. May we learn 's lesson sooner than they did, so that, in our case, does not have to give us the Babylonian Exile or erusalem of A. D. 70.

ıt God's plan in this world redemption applies to iduals and groups as well as nations. We have to the lesson for ourselves. Others cannot learn 's lesson designed for us. Let us be mindful to God's lesson for us and discern his purpose in for us. We are losing much or all of our worldly ssions including our civil rights and liberties. Let bserve that other people, America and other na-, are losing them, in different ways, and all conse-t to the war. So we are not the only ones, nor ve the ones who lose most and suffer most. We nuch better off than many, many people and na- in other lands. Just the same, we must learn 's lesson for us. What is God's purpose in and for What is his promise for us? What is he planning ake of us? What is to be our place in the family ıe American nation, with its many racial groups?

GOD'S PLAN REDEMPTIVE

our case, as in the case of all others, God's prom- spiritual and his plan is redemptive. God intends deem us and use us to carry out his plan of re-ɔtion, which includes the whole of mankind. On mber 7 last, I lost all of my worldly interests. I dead to the world. My whole concern is the new d which is God's promise to be realized after this It is God's gift, and therefore I must work for d live for it and live in it. This is the nature of s gift, that we cannot produce it, we cannot take our own power, it is absolutely God's gift, but nust work for it with all our power; we must give e have for it.

ɔraham of old amassed a fortune. There, in the of Canaan, he could have become a settled citizen builded a walled city for his and his clan's perma- residence, there to enjoy the rest of his life in dance and supposed security. But he did not do He did not become domiciled among the heathen anaan. He, and Isaac and Jacob and their families, d their days in Canaan as pilgrims passing through ity of Vanity Fair, but the goal and end of their ıey was the City with foundations, whose builder naker is God.

lgrims must leave many worldly possessions be- Men and nations of the present world are being d to leave them. We, the Japanese people in fornia, are made to leave them behind by one de- act of the government. Happy are we if we rstand the final meaning of what is happening to We, too, have understood God's promise and gift mundane sense. We, too, have had to receive s hard lesson. Let us joyfully accept God's plan for us. It is good, because it is God's plan. Let us learn of Abraham in his faith and walk like him.

To describe Abraham's life of faith more adequately we have the biblical words Faith, Hope and Love. Let us go forth in utter trust in God. He will care for us in that perfect way which the psalmists of old describe in the Shepherd Song and other psalms. Let us not forget that God's care for us often comes to us in deeds of love of brother men, and not fail to give thanks to brother men after we have thanked God. Let us trust the morrow to God and be thankful for each day that we live. What we called our possessions are as good as lost. If they remain in our hands, or if any come back to us later, they are God's new gift.

'LOVE NEVER FAILETH'

Let us keep our hope. God never rests. He will not be frustrated in his redemptive work. Our hope of the new world will not fail, though rebuffs and trials are in store before us. And remember that God never meant to exhaust his promise in the things that are realized in this world. We must have a tenure of life which is beyond our grave, for his promise to us to be fully realized. We are made to live in eternal life.

Lastly, let us not be slack in love. Love never faileth. When all things are taken from us, we shall yet have people whom we can love. When we can do nothing, we shall have occasions and opportunities to exercise love. Love is always constructive. More patience and absence of resentment is not enough. It is not constructive; it is still negative. Throw in your destiny with this land and this nation. Surely America is big enough for us to give her the rest of our lives. Love her with the love that looks for no reward. She has given us much. We can give her our all.

And may I add this thought to what I have said—that, in the final analysis, it is not the army, nor the federal government, nor the people, who are sending us to a temporary exile. It is the war system and the present world society which is built on the war system, which is doing to us this unwelcome deed. Military necessity—execution of war—must have recourse to such a measure. And we are responsible to the present world with its war system as much as any other people. War is the world's common enemy. Now we have to fight, nation against nation, but really we are fighting against our common enemy—war. And we have to fight against war now because we have not been really fighting against war in peacetime. And the only effectual fight we can put up against war now, is love.

EVERY WAR, even the shortest, with all its accompanying losses, thefts, tolerated excesses, robberies, murders, with the supposed justification of its necessity and justice, with its praise and justification of war-like deeds, with prayers for the fatherland and the hypocritical anxiety for the wounded, corrupts men more in one year than millions of murders committed under the influence of passion in the course of hundreds of years.

LEO TOLSTOY.

Where Is God?

By Bruce R. Baxter

THE second World War cost the United States one million casualties, two hundred thousand of whom have died, and three hundred billions of dollars. The ancient expression "bought with a price" has a new meaning. But just what is it that we have bought with such a price? The Hoover Dam in Nevada cost eighty-nine lives in its building. Now there is a tablet on it giving the names of the eighty-nine, followed by this inscription, "These died that the desert might bloom." I have before me a letter from a Willamette University student, a marine on Iwo Jima for twenty-six days. He writes: "As real estate this rock isn't worth taxes. But the best blood in the world has been shed on every inch of it. May those in power remember the price which was paid."

Surely we have a right to get a lasting peace as a result of this sacrifice. Anything less would be a mockery. An English chaplain in the First World War tells of ministering to a dying member of the British Expeditionary Force. The young man said: "It's worth it if my baby boy, whom I have never seen, will never have to go through this." He gave the chaplain the address of his wife, to tell her how he had died. Recently this chaplain, who had delivered the message twenty-five years ago, went back to find out what had become of the soldier's son. Word had just been received that he had been killed in action. If we can work together to win the war, we must now work together to win the peace.

WE MUST GET TOGETHER—OR ELSE!

Some there are who say that America cannot take her place in a world organization because we would surrender our sovereignty. Tht answer is that we surrender sovereignty every day. Robinson Crusoe is the only man I know who never surrendered any, and he gave some up the day the man Friday appeared. Two young people surrender some degree of sovereignty when they are married. When I stop my car and wait for the red light to turn to green, I surrender some sovereignty. There must be both give and take if we are to get on together. Cain was the first isolationist. Nature's law is to adapt and to cooperate or we perish. Former Secretary of State Stettinius said: "The sovereignty of no nation, not even the most powerful, is absolute. There is no such thing as complete freedom of decision for any nation." We must act together and we must have faith in each other.

A third world war would take on at the place where the second left off, just as the second took on at the place where the first left off. Remembering all the velopment in aviation, in fire power, and finally in atomic bomb, another world conflict would not b war; it would be annihilation. That which we civilization probably could not survive it. Bis Oxnam warns that if we do not develop the machir for an enduring peace, a President of the United St in a future year will call a joint session of Congr recite events already known to each member, and for a declaration of war against—who knows? T reverently he will say: "God help us. We can do other." But God help us if we do not now do oth

IN A SORROWING WORLD

However, I am thinking in more personal term our relationship to the sorrows and losses caused war and of God's relationship to them. We are o whelmed as we think of the total weight of sorrow suffering. But no one person has to bear it all al There is strength available to carry whatever loa laid upon any individual. "As thy day, so shall strength be." That means daily strength for d needs. If one keeps from bitterness which sears scars and which pulls down the blinds over the of the soul, shutting out the light; if he keeps f this, he can distill out of this situation an antito which will preserve spiritual health. In photograph is the dark room which is the developing room.

I have a friend who upon receiving the news of death of his only son in the Southwest Pacific s "I shall be as brave in my sorrow as my boy was b in battle." None of us can afford the luxury of pity. It is not that which happens to us, but which happens in us that makes or breaks us. So times we think we need comfort when in reality need strength. It is significant that the word "c fort" is made up of two Latin words, *"con"* *"fortis,"* which mean "with strength." The out pressures must be matched by the inside resou Madame Chiang Kai-shek said: "There is a limi physical endurance. There is no limit to spiritual sources." The Moffatt translation of II Corinth 7:10 reads, "The pain which God is allowed to gui

A person is utterly foolish who tries in his own p strength to carry the weight of his sorrow. We not required to carry it alone. Jesus said, "Take yoke upon you." He had made yokes in the carpen shop. A yoke was not a burden to burn and blister neck of the ox. A yoke was for the purpose of sha the load, so that which could not be carried a could be carried easily with the help of the yoke-fel Jesus, the burden bearer of humanity, will be our y fellow. With his help we can endure that w without him would be unendurable. Thus we shall not a way out of our difficulties, but a way thr them. Then we shall have not defeat, but victory

GOD AND THE WAR

Some people are asking, "Why didn't God stop war sooner?" Well, why didn't he stop it? I good and weak so that he could not do it, or i

and strong so that he did not wish to do it? We not limited to these two answers. When God gave n the power of choice, as free moral agents, he e them the power to choose wrong as well as right. gave them the power to choose war as well as ce. Only as men are able to choose the wrong but fer the good can character be won. Otherwise we uld be automatons and no character could be ieved. We win character the hard way, and we er have any more of it than we can lay hold of in ifficult situation.

We must distinguish between that which God allows l that which God intends. We must distinguish ween God's will and God's woe. It is not true t it is God's will that this war should begin, and ing begun, should continue. It is blasphemy to say t it is God's will that your boy was killed. Is it d's will that a typhoid epidemic comes from a pol- ed water supply? A child in a tenement dies be- se of unhygienic conditions. The owner refused to nge these conditions because it would cost money. n't tell me that a preacher should go in there and d, "The Lord gave and the Lord has taken away." wasn't the Lord—it was the landlord. This war s the result of wrong choices by men. It is not fair blame God for that which the hate and greed of n has produced.

A SUFFERING AND COOPERATING GOD

We see the suffering of God in a time of war. It is onceivable to think of a non-suffering God in a fering world. The small boy who looked into the ht sky at the brilliant evening star and said, "God flung out his service flag," spoke far better than knew. God gave his own Son. He knows. A grief- icken father asked a minister, "Where was God last ht when my boy was being killed?" The minister lied, "He was in the same place as when his own n was being killed." The Italian painter who in his ture of the crucifixion represented God as back of cross, bearing upon his body the same wounds ich Jesus bore, understood correctly.

Thus, in times of sorrow we can see "the angel in sun" and "the rainbow in the cloud." We see d as a fellow sufferer, suffering because of the ong choices of his people and of the resulting agony the part of his children. Thus we share with the gro poet, W. E. Burghardt Du Bois, not only the ception of a suffering God, but one who needs our p in rebuilding the world. In "Dark Water" he s:

Awake me God, I sleep,
What was that awful word Thou saidst?
That black and riven thing, was it Thee?
That gasp, was it Thine?
This pain, is it Thine?
Are, then, these bullets piercing Thee?
Have all the wars of all the world,
Down all dim time, drawn blood from Thee?
Have all the lies and thefts and hates—
Is this Thy crucifixion, God,
And not that funny little cross,
With vinegar and thorns?
Is this Thy Kingdom here, not there?

Help!
I sense that low and awful cry—
Who cries?
Who weeps
With silent sob that rends and tears?
Can God sob?

Who prays?
I hear strong prayers throng by,
Like mighty winds on dusky moors—
Can God Pray?

Prayest Thou, Lord, and to me?
Thou needest me?
Thou *needest* me?
Thou needest *me?*
Poor, wounded soul!
Of this I never dreamed. I thought—

Courage, God,
I come!*

A child of thirteen, told that she must lie on her back for two years to regain her health, said, "It is an honor to share God's pain." God is not dead. He is alive and at work in building his Kingdom, and he needs our help.

BRINGING IN GOD'S DAWN

In the Book of Genesis, in the account of the creation, there is a recurring phrase. It is not "the morning and the evening were the first day," "the morning and the evening were the second day," and so on. It reads, "the evening and the morning were the first day," and the second and the third. The ordinary day begins with morning and ends with night. But not God's day. God's day ends in a dawn.

I believe in the validity of the experience which Eddie Rickenbacker had upon the raft because I believe in the limitless power of prayer and in the limitless power of God. But to say that God's judgment is against a boy who was every bit as good and who prayed every bit as earnestly and then died, is blasphemy. I saw on a church bulletin board the theme, "Finding God without a Raft." I am sure that preacher had something helpful and constructive and true to say. We must have a philosophy of life and an understanding of the providence of God which does not depend upon a sea gull arriving in the nick of time. We must see it all upon the background of the Father God whom Jesus revealed; upon the background of a world of law and the certain action of cause and effect; upon the background of eternity where the boy not only goes on living, but goes on developing and achieving. That is what we can believe when the blue star turns to gold. The Christian conception is not that a dead man lives again, but that a living man never dies.

We must give intelligent cooperation in bringing in a new world order where peace shall endure and

*From *Darkwater: Voices from Within the Veil,* by W. E. Burghardt Du Bois, copyright 1920, by Harcourt, Brace and Company, Inc. Used by permission.

in developing a philosophy of life which shall keep us from being overwhelmed when tragedy strikes. We must rededicate ourselves to God and to his plan for that new world; to help bring in "the tomorrows that sing." Each one of us is either a part of the problem or a part of the solution of the problem. We are a part of the cure or a part of the cancer. We must rid ourselves of selfishness and pettiness. Shortly after the bombing of Shanghai a poet named Robert D. Abrahams wrote for the *Saturday Evening Post* these arresting lines:

Tonight Shanghai is burning
And we are dying too.
What bomb more surely mortal
Than death inside of you?
For some men die by shrapnel,
And some go down in flames.
But most men perish inch by inch
In play at little games.

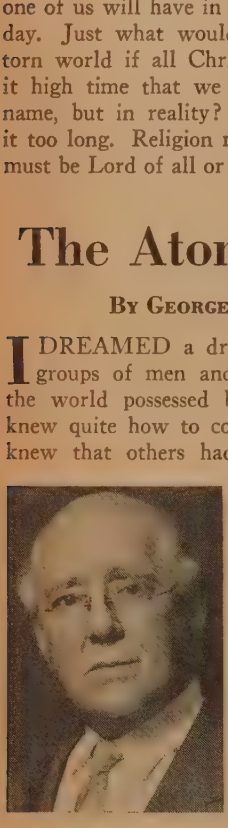
Too many of us perish inch by inch in play at little games. Too many of us are "prisoners of the unimportant." We must get rid of everything which causes spiritual death.

And so it comes back finally to the part which each one of us will have in bringing in the new day: God's day. Just what would happen in this confused and torn world if all Christians became Christian? Isn't it high time that we become Christian, not only in name, but in reality? We have played around with it too long. Religion must be all or nothing. "Christ must be Lord of all or else he is Lord *not* at all."

The Atom We Forgot

By George Lawrence Parker

I DREAMED a dream. And in my dream I saw groups of men and scattered individuals all over the world possessed by some secret idea that none knew quite how to convey to each other. But many knew that others had the same idea; underground whispers of the great secret traveled about the known habitations of mankind. Even the multitude of common folk got some hazy knowledge of it through newspapers, radio and through their own instinct. But none could put it in practical or usable form. It was a hazy and misty hope.



Then I saw that certain groups were gathering in unknown places to examine into the great secret. No one knew much of their gathering, but in the homes of philosophers, theologians, economists, social workers, poets and preachers the head of the house would be absent for a while; sometimes for a short while, sometimes for six months or a year. The family heard from him, to be sure, but even his wife had no definite news of what he was doing. His absence and his work wer a mystery. Thousands of workingmen too were al sent from their accustomed tasks. No one knew tha two or three governments of the world were expend ing billions of dollars for this strange and secret worl Great cities sprang up in places like Tennesse Arizona and New Mexico, but not a word leaked ou of the existence of these places.

Among the philosophers, theologians, economist poets, preachers and social workers, leaders of huma knowledge, there was a tremendous fear as the worked at their hidden task. There was first of all th fear that some other nation, Japan or Germany wit whom we were at war, might discover the meanin of the secret first and destroy us entirely. There wa also the fear that if the whole world knew the meanin and process of this secret it would destroy the whol of mankind almost at once. I saw in my dream tha the learned men were not themselves sure whether th success of their undertaking would be a blessing or curse. Nor did they know if their first trial of would prove a success or a failure. They did not kno whether they were dupes of their own imaginatio or wise men. Their reputation was at stake.

There was also the fear that if they failed the might never be another chance for humanity to com out of the terrible darkness in which it was living. this experiment should fail, it might mean that hu manity would never again have hope or courag enough to proceed onward with faith in God or i man.

There was also the fear that, if the experimen succeeded, there would be a revolution throughou the world. The glory and terror of war would becom obsolete; the energy and competition of trade an commerce would be unsettled; the prejudices, criticism and hatreds of private and social life would be don away with—if the new secret became widely know And since mankind had for many centuries lived o war, on hatred, on jealousies, on personal and priva angers and competitions, the philosophers, theologian poets, preachers and social workers feared the succe of their secret enterprise as much as they feared i failure.

But something told them that they must go on wit it, let the result be what it might. It was clear t them that mankind could not go on as it had, an that any change was worth trying. So they woul continue their researches even if those researches shou destroy humanity.

Perhaps the greatest fear of all was that some oth nation might learn and master the secret and th dominate the whole world—dominate either for fu ther progress or for final destruction of the race. Th was a tremendous fear; and I saw in my dream th the philosophers, preachers, poets and men of learnin and good intent were shaking with fear even whi they made step after step of advancement in the researches.

But they also were inspired by a great hope: th hope that once their discovery became practical an universal, nothing could hold mankind back from u

sured contentment, from progress and happiness. o they toiled on for several years; but they gave sign of what their secret was or would develop ; gave no sign of what the rules and the formulas e under which they worked night and day.

* * *

ut at last the moment came when they could keep ce no longer. Nations and men were destroying nselves all over the world, in the southern seas, in many, in Japan, in Russia—and the threat of the ruction of the United States of America was no er improbable. Homes in America were decimated wiped out by the spreading death, although no s nor countrysides had yet been ruined.

o the great day came for the learned men to di- e their secret formula. The word went around to w newspaper men and others, to gather at a certain t on a certain day and then report to the world t the result would be. The learned men could nise them nothing with any certainty; all they d say was: "Be on hand; come and see; then rt to the world our success or our failure. Write lown as the last of the daring human pioneers who ed up a new pathway for our race, or write us n as the last of those foolish ones who tried and rly failed. Come and see; and then tell the world."

o the informers gathered together. They knew ning of what they would see or hear; they might even know what words or what language they ld have to use to describe what they would see or r. How could they describe a noise that was all ice? How could they describe a circle that had her center nor circumference? How could they ribe a light that was greater than sunlight, since er before had they known any light except sun- t? How could they describe the wisdom of the ned men when, after all, it might turn out to be e folly? Such were the questions that troubled se who had been summoned for the revealing of secret.

That night the newsgatherers and the wise men t in the open air; slept on the desert sands and er the stars. Others who did not sleep were sitting y miles away holding in their hands watches, bal- es, telephones, radios, measuring instruments that been tested to the millionth of a second. Some- g would happen; but whether it would be as empty useless as the soap bubble blown by a child or ther it would be the beginning of the fulfillment ll man's dreams and hopes, no one knew, not even philosophers, poets, theologians, preachers and lists. All was uncertainty.

* * *

Then, in the glow of the early morning, an angel- thing was seen in the sky. It had steel wings, a llage of finest metal, wheels within wheels; and sound of its motor was sweet as an organ tone. ce this "angel" had been called an airplane or a nber; but what it was now no one could tell; its y name had to be made new; and "Angel" seemed only possible baptismal sign.

On it flew. Its watch and balances agreed perfectly with the watches and balances that were miles away. Never was such silence on earth as at that moment when the wise men held their breath to learn at last whether they were really wise men or fools.

Suddenly a round ball shot out from the angel, a ball whose central portion was not larger than a football. It dropped to earth with the suddenness and the precision prepared for it in the past few years and now largely controlled by time signals miles away from it.

For a moment none of the wise men spoke. Tears were in their eyes and apprehension was on their faces.

Then, as the round ball floated gently and harmlessly, there came forth such music as men had never before heard. All the songs of joy that men had ever sung, all the lullabies that mothers had ever caroled to their babes, all the hymns that humankind had ever sent up in worship to God, all the dreams that true love had ever spoken to a listening ear, all the orchestral strains that genius had ever written for the solace of the soul—all of these mingled in one massive chorus. One could hear the song of the nightingale and the lark, the tender bleating of lambs and the laughter of happy children. The music rose like a mighty wave to the heavens and poured onward to reach the ears of all men everywhere.

As the music increased in volume there rose marvelous lights over the earth and shooting up to the sky. The colors of the rainbow were spreading to Africa, Asia and the islands of the sea.

* * *

The wise men bowed their heads and put their hands before their eyes. They knew that they had succeeded. Their secret was out now, and known to all. The old world was gone. Nothing would ever be the same again. Peace, confidence, assurance and hope were now the common possession of all mankind, never again to be claimed merely by the fortunate and the selected few.

"But what is all this?" asked the newsmen; and "What is the magic word, what is the discovery, what is the formula?" All over the world men asked: "What is it? What is the discovery?"

Their question was soon answered; for from the South Pacific seas, from the mid-Atlantic ocean, from the rivers and plains of Africa, from the battered ruins of what once was Europe, from the huge stretches of North and South America letters swept across every mile of sky, letters in every language under the sun and lighted with the light that had sprung from the pathway of the angel. Up and down, crosswise, straight and slanting, everywhere all men could read the message. And these were its words:

"The atom has been discovered. The power that lodges in the heart of the Infinite Father of Men is now at man's own disposal. It will never leave him again. The secret of the atom is this: WE ARE MEMBERS ONE OF ANOTHER. We owe no man anything but to love one another. There is no such thing as independence, but only dependence one upon another. There is no government possible among men

but the government of love. All else has failed us. Now we can never again be threatened with destruction, for we know the secret of the atom of love; and *love never faileth.* Fear is gone forever."

Then I looked and saw in my dream that among the philosophers, preachers, theologians and poets walked men of long ago: Moses, Socrates, Isaiah, Plato, Galileo and Lincoln, a mighty host. All with different creeds but all with the same light upon their faces.

And in one corner of the vast light I saw a plain Figure clothed in simple garments. He moved with all grace and quietude. Behind Him the plains of Bethlehem stretched, and before Him loomed a small hilltop. And on his shoulders I could make out in my dream the faint figure of a cross.

And these were His words: "The atom of all power has succeeded. At last men know that there is but one science in all the universe, and that is the science of love. Out of its steel-like strength men will learn peace and prosperity. There shall be no hurting and wounding in all my holy mountain. The atom of love is released forever."

A Whale of a Story

By Charles H. Heimsath

THE CHRISTIAN revelation represents not alone God's fullest truth but man's noblest idea. When we read through the Scriptures, we discover that the gospel gathers up the accumulated wisdom of the race. A surprising book in that heritage which has timely wisdom for us in the much neglected and often misunderstood book of Jonah. We have seldom appreciated the timeless grandeur of its ethical insight. Because we unimaginative Westerners have speculated so much about the physical miracle of the whale, we have missed in it the spiritual truth about the race.

Jonah is not historically the story of a whale, but it is morally a whale of a story! Like Herman Melville's *Moby Dick,* its truth belongs not to science but to art. That the people who read it understood its meaning is evidenced by the fact that they placed it, not among the books of history, but of prophecy. Not that a man can live physically inside the belly of a whale, but that he cannot survive spiritually outside the all-encompassing goodness of God—that is the meaning of Jonah.

The timeliness of the book is astonishing—or should we say its timelessness? It might have been written for V-E or V-J Day, or for August 6 when the first atomic bomb was dropped, or for November 11 back in 1918, or for any other significant turn of world events. It is a drama in four acts upon the age-old theme of God's part in man's relationship to m Its theme is not the familiar triangle of two men a a maid, but the eternal trilogy of the race, the m and his God.

I

Act I—The Flight. Jonah, the son of Amittai, w an historical character and an all-too-human proph That he was a man of religious devotion is evidenc by his courageous sacrifice of himself to save the sail in the storm and by his honest repentance before G But in the story, Jonah was not alone a man, but symbol of rigid nationalism and narrow ecclesiasticis When God commanded him to preach deliverance the pagan city of Nineveh, Jonah recoiled in righteo indignation from the task. Like Peter, when the co mand came to search out Cornelius the Roman, protested that he was too upright for sordid tra with "foreigners." He made himself more virtuo than God! He would have nothing to do with t classes, or the races, or the nations of men he had be taught by his prejudice to mistrust or despise.

It was not against the will of God alone or chie but against the universalism of God that Jonah belled. Look at the map to measure the length of rebellion: Nineveh was east in Mesopatamia but Jon took a ship to Tarshish which is as far west as could go across the full length of the Mediterrane to the very coast of Spain. It was as though G should command us to go to Moscow with our Chr tian message, but we should flee to Rangoon.

Before we condemn Jonah, let us ask ourselves h we are behaving in circumstances very similar. Wh ever else our new-found atomic power has acco plished, it has thrust suddenly upon us the full imp cation of human brotherhood. Thomas Carlyle sa "A mystic bond of brotherhood makes all men on An unknown author has declared that brotherhood an unguarded borderland, and Sir Henry Newb has described brotherhood as the law "that binds brave of all the earth." Whether it is a mystic bo an unguarded borderland, or a standard of valor, is a stern duty of the present. Brotherhood is not al the goal and standard of the Christian way of l but today it is the one urgent and practical neces that has caught up with our times. Unless we ready for internationalism, not alone as a Wo Charter but as a Christian way of life, we may well make ready for mutual destruction. If this sou like the alarmist words of a minister, then listen General MacArthur speaking from the deck of U.S.S. Missouri in Tokyo Bay when the peace te with Japan were signed:

> Military alliances, balances of power, leagues of tions all in turn failed to produce peace, leaving only path to be by way of the crucible of war. utter destructiveness of war now blots out this alter tive. We have had our last chance. If we do not devise some greater and more equitable system Ar geddon will be at our door. The problem basicall theological and involves a spiritual recrudescence improvement of human character that will synchro with our almost matchless advance in science, art,

erature and all material and cultural developments of the last two thousand years. It must be of the spirit if we are to save the flesh.

When G. K. Chesterton said, "The only way we an love all peoples is to stay at home," we smiled nowingly. But that was before Hiroshima and Nagasaki. We know now that we must love all eoples, or at least learn to live with them, because e cannot stay at home. Forgetting Germany and apan for the moment, take Russia for example. The allup Poll has revealed that during the war fifty per-nt of the people in America and Britain mistrusted er and now during the peace the figure is sixty per nt. Are we like Jonah in full flight from brother-ood? Withdrawing for the moment from the idealism religion and standing upon the common ground of rudence, we can still see that one of the chief issues our times is human understanding with Russia.

II

Act II—The Return. To put it mildly, Jonah was a tight place in the belly of the whale. But so was ie Prodigal, and so is any man sooner or later who ees from duty. It has been said that conscience makes aves of us, but it can also be said that it makes all ie heroes that ever are. Jonah had heroic stuff in him. ike the "far country" for the Prodigal, the whale's elly was for Jonah his place of chastening where he ame to himself." He repented of his rebellion and rrendered to the will of God. He had experienced change of heart, but the question was whether his cial views had changed. He was a free man when e escaped, but was he as yet an enlightened man? Someone has said that "Jonah labored hard to hieve a colossal failure." A great many good men re tricked by the smallness of their minds. The book f Jonah poses one of the most disturbing of all the roblems of our times. Goodness is not enough; sin-erity is not enough. If we are to meet the issue of eace, we must be enlightened enough to master greed nd wise enough to do justice. Will future genera-ons write of our times that we failed, not because e fled from our duty, but because we lacked stature or our task? Our boys in the fighting forces, even our oys scarcely out of high school, know the issue. One f them in a letter puts it up to the church to take the ead. He said: "We have won the war but another ght continues; it is the fight against greed and injus-ice. . . . The church must take the lead in finding he road to peace; it must be the light guiding America n that right road."

The chaplains in the fighting forces know the issue. One of them said that as we prepared the boys to fight nd die, so now we must prepare them to work and ive. And the boys who are dead knew the issue. Archibald MacLeish in his poem speaks for the boys who are dead; they leave it to us to give meaning to heir death:

The young dead soldiers do not speak.
Nevertheless they are heard in the still houses.
(Who has not heard them?)
. . .
They say,
Our deaths are not ours,
They are yours,
They will mean what you make them.
. . .
They say,
We leave you our deaths,
Give them their meaning,
Give them an end to the war and a true peace,
Give them a victory that ends the war and a peace afterwards,
Give them their meaning.

III

Act III—The Success. If Jonah represents the narrow spirit of Jewish ecclesiasticism, then the people of Nineveh represent the enlightened spirit of paganism. When they heard the gospel, they repented in sackcloth and ashes. That was more than could be said of Jonah's own stiff-necked countrymen—more than can be said for us. Accustomed to the callousness of the average congregation to the message of God's redemption, Jonah was utterly unprepared for its wholehearted acceptance by these pagans. But to them the gospel came with the freshness of a new revelation. The extent to which the people responded is poetically suggested by the whimsical touch of the animals in sackcloth. For the first time this book reaches that sublime tenderness for all living things which St. Francis centuries later achieved when he claimed the animals and birds as his brothers.

When people accept the gospel, we are as surprised as Jonah! Tolstoi's student being brought before the judge for his Christian views of society, the court said: "All this is of the kingdom of God, but the kingdom has not come yet." To which the lad replied, "It has for me." The hardest fact to believe about the Kingdom is that it *has come.* When Jonah preached the preparation for the Kingdom, hardened soldiers repented. When Jesus preached the good news, the people rejoiced. When we preach the gospel today, it satisfies the human heart. The world is hungry for the sheer idealism of the Kingdom. When we speak of brotherhood, the best within humanity assents. When we put the common good above the selfish interest of the few, the conscience of mankind says that is right. And when we lift up Christ, all men are drawn unto him. The gospel has always claimed from us and from others heroic response.

When a coastguard boat off the coast of New England was preparing to launch out into the storm for the rescue of a distressed vessel, a young seaman protested to the captain of the crew: "The tide is moving out and the wind is offshore. We can go out, but we can never return." To which the older man replied: "We have to go out; we do not have to return." That spirit of devotion, which is familiar enough to the Christian, awakens moving assent in human hearts!

IV

Act IV—The Failure. The drama ends in tragedy; Jonah moves off the Old Testament stage an angry

little man. With considerable satisfaction he had preached judgment to the people of Nineveh, but now by accepting their repentance God had thwarted the prophet's prediction. In a fit of petulance Jonah mounted the hill overlooking the city to await its destruction. When the Mesopotamian sun beat down on his head, God caused a vine to grow up for his protection. But the next day, when a worm cut down the vine, Jonah let his anger go. But the patience of God was extended even to him. "You have pity for the ground, Jonah, but what of the people?" Yes, Jonah, what of the people, and the people, and the people, not to mention the cattle? The first three acts bring tragedy. Jonah began in flight and he ends in flight. This time there is no whale to save him and he moves off the stage forever defeated, not by the evil in the world, but by the good.

Some of you may remember the play, "The Searching Wind," in which Cornelia Otis Skinner and Dennis King played. It was set among the diplomatic circles in Rome when Mussolini marched with his Black Shirts. What a commentary that play was upon our human frailties in the midst of world crisis! Intrigues, seductions, prejudices, hates — when the issues of peace were at stake! Here was Jonah touchy and stubborn because God had spared the people. H. G. Wells was right: "The Galilean is too great for us." The question this great book leaves with us is a searching one for our times. Are we Christian enough to be instruments of God, to bring in his Kingdom in the world?

IF THE CHURCH is to speak prophetically on the relationship of the nation to the world, we must not forget that our first duty is to see that we, ourselves, walk in the paths of righteousness and unselfishness. It is always easy to see injustice manifested in other countries. It is not so easy for us to acknowledge that in our midst there are moral and social sins which if unchecked will lead to national ruin. If God has used us as his agents to destroy the monstrous evil which has been corrupting Europe, his judgment will be the more severe on us if we in our own nation sin against the light. Of all the tasks in front of the church, there will be none so urgent as that of restoring to our own countrymen faith in the Living God as revealed in his righteousness by the prophets, and in his love by Jesus Christ.

ARCHBISHOP OF YORK.

THERE is small chance to nourish a true Christian life for those ground under the wheel of modern industrialism, or for those who must go out to slaughter other children of God in order to open markets or save investments or increase the material power and prestige of a nation. There is small chance for a true Christian life for those who hold wealth without responsibility or for those who see in unrest only a menace to privilege. The form which the social order takes must be one which helps rather than hinders the good life.

EDWARD L. PARSONS.

The Heroic Past—and Tomorrow

BY GEORGE A. BUTTRICK

And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Hebrews 11:39, 40.

WHEN "Jean Paul" Richter was buried by torchlight, the unfinished manuscript of his last book was carried on his casket. The title of the book was, "Immortality." Is that incident irony—an unfinished manuscript on immortality carried on a casket? Or is it pathos—one more man living and dying with hopes unfulfilled? Or is it triumph—a "float" in a great procession which God is bringing to the consummation? Irony, or pathos, or triumph? Your answer not only reflects your temperament: it reveals your inmost faith.

I

There is pathos in our life and death; and irony too, if you so regard it. Our best songs are always unsung: that is the pathos. Death is tragic, not mainly because life is good and yet denied us, but because the continent of our soul is unexplored, and its best riches never known. This the Bible admits. Its realism puts our so-called realism to shame. It is a literature of defeat more stark than any modern disillusionment, even as it is also a book of hope. "These all, having obtained a good report through faith, received not the promise." Could any word be more honest, any pathos more sad?

The heroes of our race are like men climbing Mount Everest: they do not reach the summit, but only disappear into the mist. They think they see a gate and a star, and thus die. By heroes we mean, not those only whose names appear in history books, but fathers and mothers, husbands, sons and daughters whose heroisms, obscure but real, we have intimately known. We mean the twenty names today printed on our bulletin. These men had hopes of more than home and happiness, but their hopes for this life are denied them. "They obtained a good report through faith"—they chose stern duty, and obeyed, and we testify to their nobleness—but "they received not the promise" of the peaceful world they died to win. That pathos clings to all human life. In wartime it becomes a sob—like that which breaks this great chapter on faith: "Of whom the world was not worthy"! Such is the pathos of the past.

II

The blessing of the past on us, who could doubt? There is in England a tax on what is called "unearned

crement." If some land value increases because a ty grows out toward it, the government says in effect the owner: "You did not earn that increment. The mmunity earned it under God. Therefore much of must revert to the community." The law is just id right. But is not our whole life largely "unrned increment"? A man may patent an invention, id live on the income from it; but every invention ellophane, if you will, or an automatic gear-shift) made possible only by a hundred prior inventions, id by the labor of the whole community. Our disites about possession thus take on a greedy cast. We ve nothing that we did not first receive. Robert ouis Stevenson once remarked, in a mild satire on ir pride, "There is always something given to a an's hand even if it be only four fingers and a umb."

Speaking for myself, when I read a "success story" ch as our magazines seem to favor, I am not enghtened, but mildly shocked. The story does not ur me, it repels me. For, in the case of any successl man, nineteen-twentieths of his accomplishment was gift from the past, and most of the other twentieth gift from his fellow men in the present. Follow the legedly self-made man through his day. He rises om bed, but he could not rise (for he would not be re) if it were not for his mother's pain and the eely bestowed blessings of his early home. He could t have slept in safety, except for unknown benectors of the past who purchased his safety in blood, id except for guardians in this present day. He ould have no clothing but for other hands. He could t speak except for many a Milton who has made ir speech ring like a silver bell, and many a hero ho struggled and fell for freedom of speech. He alks (this self-made man, almost loathsome in his ide) on streets that he did not make and that still ve on them the bloodstains of the pioneer; he works an office he did not build, for he did not invent ectricity, window-glass, the telephone. But why ntinue? With all due regard for his own skill, his fe is not self-made: it is unearned increment. He vns no fortune: he is hopelessly in debt. These facrs are the basis of a *Christian* socialism, which Jesus lled "the kingdom of God on earth."

Our worship today is but an instance. The hymns e not our hymns: we did not write them. The ible is not our Bible, except by gift. The building not our building; even we could hardly name a me among the names of those who built it. As for e freedom of worship, that came (if we can ever pe to set a finger on its origin) from an obscure aptist congregation meeting in a dingy little conenticle in London, where, so someone has written, here first flashed out the absolute doctrine of relious liberty." The water you and I drank for breakst came from Mount Kisco Dam, and from the hills eyond the lake. This worship came from far back in e hills of human story, and to the hills it came from od. We are not self-made. Our blessings came om these twenty men, and twenty others before em, and yet other twenty. Their names, if written anywhere, are written in the swift passing of a church bulletin; or in the almost-as-swift passing of a metal plaque. They died before they received the promise. Thus the past is pathos. But for us it is blessing beyond price.

III

Need it be even said that the blessing is a burden of obligation? Some burdens should be carried without words, in sacred joy. How? Surely by our pressing on toward the unfulfilled dream. Last week a magazine, called *Motive,* asked if we would have helped to finance the voyage of Columbus. He spent months trying to raise the money, and most people thought him a fool. It asked if we would have supported Lincoln: his hometown newspaper condemned him for what it called the "politics" of the Gettysburg Speech. It asked if we would have voted for our Constitution: Patrick Henry, for one, voted against it. What awkward questions! We can answer "yes" only if today we are on the side of adventure, freedom and unity. Conscription, unless it is at the behest of a world court, is not adventure or freedom or unity: it is the same old blood-stained custom of disunity. The heroes of faith in every age died for a better world. Their epitaph is that on the grave of an Alpine guide: "He died climbing."

We are reasonably well aware of our duty to the present; and, just because we see children and grandchildren, we cannot easily forget our duty to the future; but, for some twisted cause, we tend to forget our duty to the past. Camile Desmoulins, during the French Revolution, said outright: "Death extinguishes all rights. It is for us who now exist, who are now in possession of the planet, to give the law to it in our turn." There could hardly be a word more false: it sounds like Hitler. Death does not extinguish all rights; it seals them. *We* do not give the law to the planet: the law was written in its foundations, and we can only obey. William Watson was guilty of a similar childish iconoclasm: he prayed for some wind to "sweep clear this dying past that never dies." In truth it never dies! The very name "twentieth century" means that nineteen centuries are beating in our blood. We can no more shake off the past than a tree could shake off its roots and still be a tree. No, we are under sacred obligation, not alone to present and future, but perhaps more deeply to the past. Or, rather, being children of eternity, must serve the whole human story in the purposes of God.

How? Oh, by a deed. Lincoln set free the slave, and obtained a good report through faith; but he died not having received the promise. God had some better thing in store for us—a thoroughgoing comradeship of races, that Lincoln without us should not be made perfect. Those of you who missed hearing a Negro choir sing Hayden's "Creation" last Sunday night with two of our choirs, missed more than great music. Each choir had gifts which the other group lacked; they were meant to sing together, even as they were meant for friendship. When the service ended they met, not on equal terms merely (that would be a poor description), but in genuine comradeship. The dream of

Lincoln and Julia Ward Howe moved a step nearer fulfillment.

How can we meet our obligation? By *being,* even more than by doing. In the summer you seek mountain or ocean. Meaning what? Meaning something as subtle as "climate," and as intangible as "a view." Some day we may have wit to know that the best blessing we bestow is not in the busy deed, but in the gracious infections of a soul. How can we keep faith with the past? By a *prayer.* All a man's doing will be frustrate if it is not sanctioned by the purposes of God. You and I cannot crossbreed a pine tree and an appletree to raise pineapples. Why? Because the Sovereign Will in the world does not let us. The adventurous deed, the quiet soul, made rational through prayer—that is how we meet the stern and sacred duty coming on us from the past.

IV

The Bible is more than a literature of defeat: *it hails the fulfillment of the past.* I would have you notice that, though the Bible speaks of the heroes of faith as having died, it never speaks of them as merely dead. They have passed through death. They await us on the other side of death. They and we alike are lowly sharers in the vast and vital drama of history—and in a consummation above and beyond history. Jesus at his transfiguration held converse with Moses and Elijah. Moses was the man who prayed that he might be blotted out of God's book if by that means his people's sin might be atoned. Elijah was the man who stood alone against the paganism of his time. So Jesus was ready to offer atonement for the sin of the whole world, and stood alone—for he was alone. At the Transfiguration the ancient heroisms were fulfilled in Christ; as, indeed, all true heroisms find their true completion in him. So this text looks to a transfiguration of our race.

"That they without us should not be made perfect." The word is not an underscoring of our pride: it is a rebuke to our pride. It means that we are all in the hand of God, because all history is under his governance. It means that God will not condemn any past generation to its primitive light, or suffer any modern generation to imagine that it can stand alone. It points to what one preacher of an earlier time called "the magnificence of an aggregate effect." There are worlds beyond this little world. Each generation is a living keyboard on a console; each life is a pipe in the organ; history is a symphony; soon God will gather in his music. Nor will the city (we change the figure: one image is never enough for this wonder)—nor will the city be ready for the festival of the King until the last pilgrim comes home! Not they without us, nor we without them; but all of us dear to God, and transfigured at last in the transfiguration of history in Christ!

Why has the church forgotten that triumph of eternal life? If we lose faith in the bright everlastingness of the soul, we do not live without faith, for we cannot: we are condemned to live instead in the poorer faith in the immortality of the "race" or, as in Russia, of the economic process. These twenty, whose names we print, are not dead. They now understand th Plan. Their eyes are not dim: they see. They ha sown, we cultivate, others may reap, and still othe gather into barns. But the twenty, and all our worth loved ones gone, understand: in quiet joy they wa the Song of Harvest Home.

V

Bruce and Finch climbed twenty-seven thousa feet up the slopes of Mount Everest, and "receiv not the promise." Mallory and Irvine climbed highe and did not return. In 1924 Bruce said: "We ha left too many of our comrades on the heights abandon the road." You and I are called in Chr to climb a mountain much higher than a mountai we are dedicate to a humanity redeemed in Chri "We have left too many of our comrades on t heights to abandon the road." The mountain is st in the palm of the hand of God—with what oth mountains and other mysteries of creation, w knows? Meanwhile the struggle is not mere path and it is never irony: it is still hope moving towa its unseen Transfiguration: "These all, having o tained a good report through faith, obtained not t promise: God having some better thing concerni us, that they without us should not be made perfec

A Pastoral Prayer

By W. Howard Lee

ETERNAL GOD, our Father in Heaven, bring before Thee all our needs and seek to f again Thine ever-present love. Help us to keep t eyes of our faith fixed on Thee, that, confident of T power and goodness, we may walk serenely throu the shadows of this mortal life, "looking unto Jes the author and finisher of our faith, who for the j that was set before him endured the cross, despisi the shame, and is set down at the right hand of Goo In his spirit we could carry our crosses, learn obedien to Thy will, and accomplish Thy purpose in our liv

We offer before Thee our intercessions for all o fellows, within and without "the household of faith who are staggering beneath life's crushing loads burdens of sorrow, loneliness and loss; grant unto the Thy Spirit's guidance and comfort. And for all w falter in doubt, in sin, in despair, we pray.

We offer, too, our petitions for the leaders of natio in these critical days; send vision upon them, O Lo that the peoples may not utterly perish. We pray Thy Holy Universal Church: giving thanks that in h we are members one of another, we pray Thee to crease her fellowships to the ends of the earth and give power to her witness, that men and nations m humble themselves before Thee, O God, and by T help establish righteousness upon the earth.

Finally, forgive us all our trespasses against Th and against one another, for from our hearts we forg all who trespass against us. So cleanse us for T Kingdom's service here on earth and, at last, in heav These things we pray in the spirit of Christ. Amen.

Steps Toward Winning G.I.'s

By William E. Kerstetter

THE CHURCH must win the G. I.'s. It must cultivate the ill to do it. But it must also know w to proceed. Out of countless ntacts with service men, and yet thout elaborating the details of that perience, let me set forth conclu- ns inferred from that experience. t me suggest some surely effective ps the local churches can take now ward winning G. I. Joe.

First of all and among the most portant of all, ministers or other presentatives of the churches should it every G. I. who comes home. it it is best if a minister makes ese visits himself. For the signifi- nce of such visits is great.

G. I.'s have been accustomed to aplains and have believed in them. ney have come to appreciate their aplains' personal interest in them d their repeated visits. It will im- ediately impress them when they vidly realize that other "chaplains" home are aggressively on the job, rsonally concerned about returning I.'s. It will encourage them. It ll cheer them as they seek to orient emselves to civilian living. It will ouse in them an attitude of appre- ation toward the church. It will ite certainly establish between them d the ministers who come to see em an invaluable relationship of od will—good will on which the hole future relationship of the ldiers to their churches may depend.

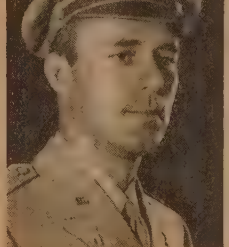
● *Churches Must Cooperate*

Such visits may be made at home, recreation centers, on the streets, at places of employment. G. I.'s ould be sought out eagerly and rnestly, anywhere and everywhere. nd ministers should seek them all every last one of them. Not every- e will, as a consequence of such sits, come to church. But almost ery G. I. will be enriched by the ll. The church will be raised in s esteem. And many a G. I., be- use of that visit, will turn to you counsel at a later date.

Not one G. I. should be over- oked. What a task! How to ac- mplish it? By putting into practice relationship which G. I.'s believe ithout reservation Christianity ould inspire: by cooperating with l the churches in the community. n fact, not only will every G. I. be sited, but every G. I. will be doubly pressed if he becomes aware that hristian churches are actually co-operating in vital constructive work.

Therefore let the churches and ministers of every community get together. Let them, on some principle which seems most adequate to their own community conditions, distribute the names of returning G. I.'s—no matter how long these G. I.'s have now been back home—among the various churches and ministers. And let each minister or church group visit its assigned ex-service men without fail.

This should not mean that other ministers and churches should not



W. E. Kerstetter

visit them, too. What it does mean is that some sure way must be found whereby every returning G. I. is visited by a church representative, preferably a minister, as soon as possible after his return home. Some ministers may consider themselves too busy for this. But such visiting of G. I.'s is surely one of the most important things ministers can do toward winning and serving "Joe" as he comes marching home. Such visiting should be done no matter how pressing other tasks may be.

But in making such visits—and in all relations with G. I.'s—it will be profitable to keep certain principles and attitudes in mind. Remember these:

● *Help from Psychology and Psychiatry*

Meet the injured with quiet but strong appreciation and esteem, counting every imperfection a symbol of great sacrifice, reminiscent of Him who, under no matter how different circumstances, bore wounds in hands and feet and side, for you and me. Every battle scar we see should say to us: "He paid that price for me." But we must never pity; we must never cringe; we must never manifest distress. It therefore follows that we who have not learned, under the fire of battle, to face suffering without wincing, must learn, under civilian circumstances, to receive the marks of war on others without weakness. Psychologically, for some, this may be difficult. But the logic of the situation is clear. Only gratitude rises to the hour.

Recognize nervousness, tension, mental and emotional distress, for what they are. Refrain from making mountains out of molehills. And realize (as one of the ablest psychiatrists in military service emphasized in one of our many informal discussions) that most such nervousness is temporary, induced by the abnormal circumstances of war, and destined to pass away as naturally as it came when men are home again, living under the conditions of peace.

Wherever possible in a large, strong church, have the services of a psychiatrist of proved professional competence and Christian faith and insight. Both characteristics are essential. For now we know that Christ (with all his implications) is the answer to most, perhaps all, mental and emotional problems. And we know too that while certain of the ablest psychiatrists and psychologists recognize the value of religion, certain others arrogantly and prejudicially reject it altogether. Ignorant of morality and religion, such psychiatrists, chasing out one devil, make room for seven more. Such professional men have their value. But the only adequate psychiatrist serving the churches is the one who is both a competent psychiatrist and a man who appreciates religion.

Metaphysically, the fruits of sound psychiatry and of high religion are inseparable. It is therefore the doorway to tragedy to seek to separate or oppose them in practical experience. Christian churches should be at pains to seek out Christian psychiatrists to help the men who need such help while they adjust to civilian living. Ministers should know the best and be able to direct G. I.'s to them if they need their help.

But above all, do not make mountains out of molehills. Remember that our careless thinking and our foolish speaking and acting help to

make nervous conditions more serious; while faith and hope and confidence inspire such attitudes in others.

● *A Call for Christian Insight*

Do not jump at conclusions concerning the significance of discharges and penal sentences given during wartime. Courts are far from infallible. For reasons of military discipline, sentences for similar offenses may vary widely. On technicalities, hosts of men in service could be court-martialed every day. Because of personal factors involved and differences in administration, for the same offense one soldier may be sentenced to the guardhouse, another only reprimanded. Offenses in the service are frequently the outgrowth of the abnormalities of the life to which warfare calls men.

Discharges and penal records are to be evaluated against this background. Reality is not to be ignored. But insight, forgiveness and a second chance for penalized men are to be stressed above all else, especially by Christian people.

Do not be shocked at bad language and unrefined views of life. Much swearing picked up in the military service is now no longer so indicative of crudity of mind as it is of illiteracy. Men have used a G. I. language so long that it is now more natural than English. Many men are much finer than their words suggest. And of shocking views of life this must be said. Much cynicism and despair are rooted, not in the man's individual sin, but in the world's (yours and mine) sin of war. So do not be shocked if men hold shocking views. We drove them to the experience which developed shocking views in them.

● *No Personal Accountability!*

No matter what a man has done in the required execution of his legitimate duties as a soldier, *he should never be held personally accountable.* Again, his acts are not his own, but ours. A generation which brought us down the road to war pulls the trigger with him, drops the bombs on cities.

One young soldier, returned from combat, told of his horrible sense of crime against humanity as a consequence of his discharging his assignment of releasing bombs over Berlin. He felt the deed to be his own deed, and laid blame on himself personally for taking life. I tried to make him see that it was no more his deed than yours and mine. I hope you will see it, too. And hope too that you will never do the cruel thing (which one family did to his face in his own hometown!) of charging him with personal responsibility for bombing a city or for any accepted act of war.

Never forget, these young men who went out to give and get the scars of battle never would have gone if an older generation had not sent them. Never forget that any lawful act of war which they committed was committed by you and me. For we created the mess that required them to do it. Never add insult and injustice to injury by throwing the blame into their faces—since it originally and basically is yours and mine.

● *The Illusion of 'Rank'*

Allow for the wholesale accidents of grade and rank in military service. One of the most provoking and distressing things I have seen of late is advertising which stresses the availability of certain jobs to officers and the first three graders—but to no other men in military service! How undemocratic! How absurd! To be sure, in a very loose way it might be believed that the most able men are among the highest grades and among the officers. But only in a very loose way.

Really, we should not be unduly impressed with rank. We should not, in fact, be impressed with it at all. Many men do receive the promotions they deserve. But many men, equally able, are never promoted at all. Many good men never get ahead, so far as rank is concerned. Many inferior men go right toward the top. This is not telling stories out of school. This is commonly acknowledged as fact by almost all men in the service.

But the important point is that, since this is the fact, rank and grade should not be overesteemed. Every returning man should be judged by what he is in himself and what he promises to become rather than by the grade he reached in service. Since many of the most able men in the army have been enlisted men, and since many of the most limited in skill have been officers, it is not only unreasonable but unjust to be hoodwinked by the glamour that clutters around military rank and grade. If you want to be sensible, if you want to be just, if for no other reason than to serve your own ends best, when the men get home, strip them of their rank and judge them as they are man for man.

● *Recognizing Desire for Privacy*

Be alert to discern a returning soldier's desire for privacy, and respect that desire. If, on a visit, a minister senses that the former G. I. would rather be alone in his current mood, the minister should depart immediately and return on another day.

For privacy is sometimes urgently desired and even needed by returning veterans. For two reasons at lea For one thing, the army, for yea deprived them of privacy. They co it now, in certain moods, as a mi hoards his gold. For another, in so secret, serious and often trying wa their thoughts are not your thoug and—one almost thanks God—y cannot attain unto them, except p haps on the most intimate counseli occasions. What some soldiers ha seen and done may for some tir like returning ghosts, rise up to c tress them. And in those mome they will scarcely be gracious co panions or desire companionsh This, however—and again we may thankful—will apply only to a v small group of those who come ba

But it will be true for many t *degrees* of privacy will be desired, it was by a discharged veteran w whom I talked on the train as had our dinner together. I asked h how life and work were going. replied by referring pleasantly to t and that. But he concluded: "I tired of people always asking qu tions about my experiences in co bat." He had been wounded in cl contact with Japanese soldiers.

At all times ministers and peo generally should keep such things mind as they visit veterans and s to establish relationships of confide and good will and to win them to Christian fellowship. But with th things in mind, ministers and Chr tians everywhere should visit veter everywhere, warmly welcoming th home and cordially inviting them i the local church.

● *Cultivate Conditions f Christian Social L*

One of the best things churches do to enrich the lives and win support of G. I. Joe, now that he coming home, is to be able to of him opportunities for stimulat Christian social life. G. I. Joe is male, and he has an intense inter in women. Despite all the hard ex riences of service life, innumera G. I.'s are interested in young wom who have embodied in their lives principles of Christian character.

Of one thing you can be sure: best G. I.'s will be drawn to centers around which the best gi cluster. Those girls should be in churches. And if conditions for riching social relations are crea in the church environment, soldi will come to church to meet th girls. By that experience, men a women both will be enriched a sound foundations for possible m riages will be laid. By a churc creating such a social setting, soldi may be led eventually into the v heart of the church's life. Converse many veterans will be lured aw from types of pleasure which wo drag them down.

● *Counseling Should Be Encouraged*

The minister of every local church ould speedily prepare himself to ake at least a beginning in the art personal counseling, and by his lls on former G. I.'s and his re- ated contacts with them, as well as rough constant reminders in bulle- ns and announcements, offer his rvices as a personal counselor. He ould let it be known graciously and rnestly that he is eager to counsel ith all people about their personal roblems.

For it is through such effective unseling that many dangers are dis- lved in advance, spirits lifted, diffi- lties adjusted, confidence con- ructed, commitments made, and en souls saved. If, early in the me, while the tradition of "telling to the chaplain" still stands out arly in G. I. minds, ministers re- ind men that they can "tell it" to em, too, G. I.'s may well carry over at tradition into their civilian living. they do carry it over, it goes with- t saying that the church's influence ong men will be greatly extended.

● *Educate Broadly and Intensively*

The suggestion to be made now is t new, but it is urgently important. t every local church take up the sk of Christian education with re- wed concern and courageous intell- nce. Wherever possible, get trained d able men at least once a year any prepared ministers should be le to make this a special project to rry out on a high plane themselves) lecture, instruct, indoctrinate ristian and potentially Christian ople in at least the following fun- mental subjects: Christian mar- ge, vocations, the great doctrines the faith, church history, church ity, the life-giving relationship be- een Protestantism and democracy, d the decisive significance of the ct that we do live in a morally- rded universe the structure of which ankind can no longer even seem ccessfully to defy.

Adequately to elaborate all that is plied in these almost unspeakably portant considerations would in- lve the writing of a book. Good oks on these subjects are already ailable, and able educators in ar-by institutions of higher educa- n are usually available to help. can be done.

● *Churches in Action: Some Suggestions*

Another suggestion, the details of hich can be merely mentioned ough they almost cry for extended phasis, is this: In addition to visit- g, providing social life, counseling d educating, local churches must mediately make it a vital and gorous part of their lives to put their religion into action in numerous specific and aggressive ways. For the church which G. I. Joe desires and demands is, perhaps above all, *a church which makes a difference in this world.* If, therefore, G. I. Joe is to be impressed, won and held, local churches will have to begin aggressively doing most or all of the following things.

First, properly indoctrinate and win G. I.'s and others into the *membership* of the Christian church.

Second, be so attuned to the forces at work in a community and so well related to its economic life that you, as a church or a minister, will be able to assist Christian men and others in finding jobs. Many employers will be in your church.

Third, give particular attention to visiting the ill and confined. Catholic clergymen tend to outrun us here. And it works definitely to their gain and our loss.

Fourth, as ministers of churches, be prepared to handle, and actively engage in handling, countless variations of marriage difficulties, many of which spring fundamentally from the single fact that we have been at war. By successfully serving here, ministers and churches may save homes otherwise needlessly broken, may win confidences, and may "sell" the Christian view and way of life and the Christian church.

Fifth, as ministers, visit frequently and establish good relations with the local branch of the Veterans Administration. Thus you will not only impress favorably the workers there and the veterans who visit it continually. (Public relations work is so important to the church, and so neglected—to our great loss.) But you will come, through visits and by study, to know the Veterans Administration program and the rights and privileges of former G. I.'s. And thereby you will be able to act wisely in any instance in which your influence is pertinent to securing justice for ex-service men.

Sixth, as a minister—and as a church—win the good will of local veterans' organizations. Not that you will agree with all of their program and policies; but that you may have an avenue of entrance through which you may cultivate their members and, whenever possible, affect their policies for good.

● *In Cooperation with Other Churches*

Seventh, with other churches of the community, form a Christian board for labor relations—call it what you will: a Christian body, representing local Christian opinion, whose function it is to exercse judgment, exert moral pressure, or mediate in labor-employer difficulties. In the days that lie ahead, economic justice will be an ever-present problem. Christian churches will gain greatly if they thus manifest their concern and exert their aggressive influence for justice in this area so important to the life of men. Thus the churches will not only win ex-service men who even now are among the ranks of labor, but they will win the confidence and good will of laboring men at large and of enlightened business men as well.

Eighth, in cooperation with all cooperative churches in a community, work out a plan whereby the concern and cooperation of good, influential and "essential" persons in a community—like doctors and educators, for example—may be won to a concerted and constant effort to oppose organized evil in the community and to institute a local government seeking the well-being, not of politicians, but of all persons. Such an effort will be heartily welcomed by many citizens. But what is needed is such leadership. And it will be endorsed with enthusiasm by numerous G. I.'s. So also, the institution which leads in such a movement will more largely merit and more completely win G. I. confidence and support.

For still the fact is that G. I.'s and Christians everywhere want a church that makes a difference in their world. And the really Christian church will do just that. For the church that is truly Christian will have as its all-inclusive purpose to permeate all of life with its view of life, its spirit, its presence and its activity.

● *Lead Men, Through Worship, Unto God*

But when all is said and done, the beginning and the end of what a Christian church must do to win G. I.'s and people at large is summarized in a three-letter word. And that word is God. Much of what has been said thus far may be interpreted not only as suggestions for immediate action toward redeeming men and society, as such, but also as suggestions which should, if followed, enable the church to meet G. I.'s and men in general where it finds them and to lead them, through such relationships, into the Church of Christ, into a conscious fellowship with God. It is the church's supreme function to lead men to God and thus enable them, God-inspired, to return to their world to rebuild it according to the dream of God.

The church that makes the fundamental and ultimately decisive difference in the world, then, is the church which, in addition to winning men by such means as those suggested, above all redeems men, transforms men inwardly, gives them a God's-eye view of the world, and heals and inspires them with the spirit of God in their minds and hearts.

• WHO'S WHO in THIS ISSUE •

FOR twenty-seven years REV. WILLIAM PIERSON MERRILL was minister of the Brick Presbyterian Church, New York; he is now pastor emeritus. During his entire career he has been a leader in movements for peace and universal brotherhood, and has won wide fame by his hymns. Among his books are *The Common Creed of Christians, The Freedom of the Preacher, Liberal Christianity* and *We See Jesus.*

DR. FRED EASTMAN *is professor of biography and* drama, the Chicago Theological Seminary and the Federated Theological Faculty of the University of Chicago. His sermon in this issue was preached in Rockefeller Memorial Chapel at the university.

REV. KENGO TAJIMA *received his later education at* the Pacific School of Religion and Yale Divinity School. He served as pastor in Riverside, Calif., Salt Lake City, Utah, and at the Japanese Union Church, Pasadena, Calif. (for fourteen years). Later he became pastor at Tulare assembly center, then at Gila relocation project. He was one of the first of the older generation to leave the centers and pioneer in resettlement in the east. He is now in government work in Cleveland, Ohio.

A bishop of the Methodist Church since 1940, resident in Portland Ore., REV. BRUCE R. BAXTER spent his earlier years in the educational field: at Mount Union College, Alliance, Ohio, and at the University of California, where he was professor of homiletics and later dean of the school of religion. Previous to his election as bishop, he was president of Willamette University, Salem, Ore.

REV. GEORGE LAWRENCE PARKER *is minister of t* First Congregational Church, Duxbury, Mass. T sermon published in this issue was preached there V-J Day, September 2 of this year. He writes that t idea of the sermon came to him from an article by Pr Irwin Edman in the *Saturday Review of Literature* Aug. 25.

Having been awarded his A.M. degree by t University of Texas, REV. CHARLES H. HEIMSATH taug in that school for four years. Later he received his B. from Yale. Following a pastorate at First Bapt Church, Bridgeport, Conn., he went to First Chur Evanston, Ill., where he now ministers.

REV. GEORGE A. BUTTRICK *has been minister* the Madison Avenue Presbyterian Church, New Yo for the past eighteen years. He is the author of seve books; his book on *Prayer* has been welcomed as o of the most significant treatments of that subject in ma years. Dr. Buttrick served for a year as president the Federal Council of Churches.

REV. WILLIAM E. KERSTETTER *is a Methodist a* has degrees from Dickinson College and Boston U versity; his Ph.D. at Boston U., which he received 1943, was based on his studies in philosophy. He enter the chaplaincy late in 1943, and has served most of t time since then in the desert at Yuma Army Air Fie Yuma, Ariz.

REV. W. HOWARD LEE *is minister of the Fi* Presbyterian Church, Yellow Springs, Ohio.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

PRESTON BRADLEY, People's Church, Chicago. "The New 'Big Three' Needed." I Cor.—"But now abideth faith, hope, love, these three; and the greatest of these is love."

DURWARD B. BROWN, Central Methodist, Wheeling, W. Va. "Power Multiplied." John 14:12—". . . and greater works than these shall he do; because I go unto the Father."

M. S. BENJAMIN, Bethany Presbyterian, Milwaukee, Wis. "The Christian's Bill of Rights." 2 Tim. 2:15—"Study to show thyself approved unto God."

WILLIAM I. NEWMAN, Bethany Congregational, Los Angeles, Cal. "Taking God at His Word." Heb. 4:16—"Let us therefore come boldly to the throne grace."

B. W. MANTOOTH, First Baptist, Crystal City, T "Unconditional Surrender." James 4:7—"Subr yourselves therefore to God."

HOWARD B. WARREN, Embury Methodist, Brooklyn, Y. "God, Our Divine Provider." Rom. 11:35—"A comes from him, all lives by him, all ends in him (Moffatt)

RICHARD P. GRAEBEL, First Presbyterian, Ottumwa, "Is It Still True?" Matt. 28:18—"All authority ha been given unto me in heaven and on earth. Go therefore, and make disciples of all nations, baptizi them in the name of the father, and of the son, and the holy ghost; and lo, I am with you always, ev unto the end of the world."

LAVENS M. THOMAS II, Methodist, Lebanon, Tenn. "C Getting Our Bearings Today." Heb. 2:8, 9—"B now we see not all things subjected to him. . . . B we see Jesus."

THOMAS S. VERNON, Congregational, Armada and Me phis, Mich. "The Problem of Reconversion." Jo 3:7—"Marvel not that I said unto thee, Ye must born again."

FOR YOUR SERMON AND TEXT

. . . . . .

Title of sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

THE EDITOR'S PAGE

The Event of the Month

THE WORLD now knows the terms of the indictment of the top nazis. Their trials will begin when they have had thirty days in which file an answer to the charges. This trial will be thout precedent in history. Twenty-four responsible leaders of the Hitler regime are charged with a crime which has never before been brought before a court of justice. This is crime of conspiring to wage and actually waging aggressive war. Other crimes are included in the dictment—terrible atrocities in violation of the ognized rules of war, rules which Germany herself d subscribed to, crimes against humanity, and the me of "genecide," a new concept denoting the atnpt to exterminate a race (the Jews). These items ne would give the trials unprecedented distinction, ening a new chapter in international law. But the ndamental and comprehensive item in the indictment the charge of waging an aggressive war. If this arge is supported by the evidence and the verdict, it is almost certain to be, it will lay a new founda- n for international law. That foundation has eady been laid in legal theory by the Kellogg pact tlawing war. It has waited only to be invoked in actual case in order to demonstrate that it is real w with teeth in it. The indictment, the evidence d the verdict will be a historic record which will ve pause to any nation's leaders who, in the future, ntemplate a repetition of the course nazi Germany s taken.

Indictment of the Nazi Criminals

The Book of the Month

CHRISTIAN GLOBAL STRATEGY. *By Walter W. Van Kirk. Willett, Clark & Company. $2.00.*

THIS BOOK deals with the subject every Christian leader is thinking about: How shall the Christian church mobilize its forces to meet successfully the immeasurable opportunity and staggering sponsibility with which the postwar world confronts ? This world is both a chaos and a unity. Its litical structures have been profoundly shaken by the ar, and it presents a picture of change bordering on narchy. At the same time it is one world. The forces aking for political and economic disintegration are atched by other forces which have drawn the far parated and long isolated parts of the world together to a neighborhood. Obviously, this changed world mands a reorientation of the Christian church. We nnot expect anything but futility and defeat if our rochialism and sectarianism continue to provide the sis of Christian strategy. We must think and act gether while the world is fluid, while its doors are en. Dr. Van Kirk approaches this problem with the ind of a Christian statesman. He thinks in global mensions. He presents the issues confronting world hristianity with prophetic urgency. You feel your own mind expanding as you read his pages. Many things that had preoccupied you become trivial as you swing out on the great circles of such a global strategy as he envisions for the Christian faith. This book will not only affect policies of those in charge of our overhead church enterprises, but will vitalize thousands of pulpits. It will mold and inspire great preaching. The pew is ready, is yearning, for such a vision as Van Kirk sets forth. I counsel you to read this timely book for both the good of your own soul and the souls of your people.

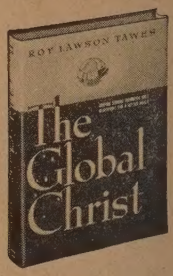
A Thought for the Month

OUR whole educational system is in for a thorough overhauling in the years immediately ahead. Educators themselves are insisting upon its being done. There is profound dissatisfaction with the human product of our schools. Many issues involving pedagogical techniques, subject matter of the curriculum and the aim of the whole educational process are in the melting pot. Among these is the knotty question of teaching religion in the public schools. Few see how this can be done in a tax-supported system. The debate, as I see it, is confused by an ambiguity in the phrase, "teaching religion." It may mean two different things: (1) the inculcation of religious devotion, or (2) the imparting of knowledge about religion. If the phrase is taken in the first sense, it is constitutionally impossible in this country, and I am glad that it is. The political community must keep its hands off of the religious devotion of the people. That is the function of the home and the church—a church independent of the state and voluntarily supported by its members. To yield that function to the state is to take a long stride toward totalitarianism. But if "teaching religion" is taken in the second sense, it is neither unconstitutional nor impracticable. It is not the *irreligion,* but the *illiteracy* of our "educated" youth with respect to religion for which our educational system can rightly be criticized. Their irreligion is the church's problem, not the school's. But the church has the right to be dissatisfied with a school which delivers to society one generation of its youth after another whose minds are ignorant, if not utterly vacant, with respect to religion as a social and cultural phenomenon. I believe that, if this conception of "teaching religion" were carefully distinguished from the inculcation of religious devotion, modern pedagogy, with the aid of Protestant, Catholic and Jewish scholarship, could develop a technique and subject matter of instruction that would give religion the same status in public education which is now given history, civics, economics, literature and art.

Teaching Religion in the Public Schools

Charles Clayton Morrison

New Books of Practical Plans *and* Inspiration *for the Minister*



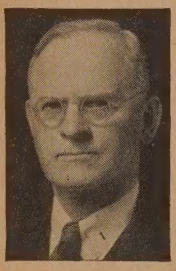
The Global Christ by Roy Lawson Tawes

Our "one world" must be the world of Christ. This is the theme driven home in this volume of vigorous sermons. Says the author: "The brotherhood of man must be realized in the fatherhood of Calvary. . . . The decision made at the Cross is of vaster import than any meetings at Casablanca or San Francisco. . . . In the Cross the good God has given his own heartprint for a better world."

Here is a clarion call for regeneration as well as reconstruction, written in a style that is clear, forceful, readable. Short, staccato sentences carry truth as well as punch. A wealth of illustrative stories and poems have been selected with imagination and a fine sense of fitness.

The contents: THE GLOBAL CHRIST. THE CHRISTIAN ANSWER. WHEN IT IS HARD TO FORGIVE. A PARABLE OF HISTORY. MAN'S ONLY PROGRESS. THE PASSION OF PAIN. MARY'S GOLD STAR. SATAN'S LOST CAUSE. THE DRAMA OF A TOWEL. HIS LAST WORD UNTIL EASTER. THE THIRD DAY AT SUNDOWN. THE SAINTS SALUTE YOU! WHAT ARE WE WAITING FOR? HARVESTING A PLANET.

$1



Pathfinders of the World Missionary Crusade by Sherwood Eddy

Here are the life stories of the heroic figures who carried the crusade for Christ into every corner of the globe—the real peace-makers of the earth. Here is the sweeping story of missions, world wide in scope, that draws all the movements of Protestant missions into the common zeal for the Church Triumphant.

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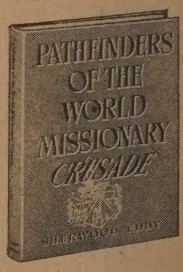
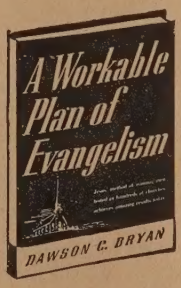


A Workable Plan of Evangelism

by Dawson C. Bryan



The use of this plan will enable every minister to:

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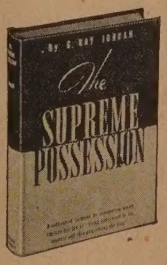

The Supreme Possession

by G. Ray Jordan

One of the sermon masters of our day presents a series on the evangelistic spirit, especially timely now. These sermons proclaim that we can gloriously possess and be possessed by Christ if, like Paul, we make Christianity the passion of our lives. Skillfully driving home his message with anecdote and quotation, Dr. Jordan shows evangelism to be relevant to our day and gloriously exciting.

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